

A TRUE
NARRATIVE
OF THE
2 SETTLEMENT

Of the PARISH of

PORTMOAK,

With the Reverend

Mr. ROBERT DOUGLAS,

May 1st 1735.

And also, a brief Account of the last
Settlement of the Parish of *Leslie*.

There are many who give Scandal, by calling those Things scandalous which are not scandalous. 'Tis a grievous Sin, tho' many be not aware of it, to add to the Word of God, in making more Sins, and scandalous Sins, than they can prove to be Sins, or scandalous Sins from the perfect Rule of the Word of God. Rutherford on Scandal, p. 81.



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READER,



BEING credibly informed, yea, knowing for certain, that the Settlement of the Parish of Portmoak with the Reverend Mr. Robert Douglas is talked of far and near, as if it had been one of the basest Settlements that ever was in this Church; and adduced as an Evidence, that the Church of Scotland is still in the declining Hand, going on with her violent Intrusions; while also it is confidently affirmed, That some Ministers and Elders in the Synod of Fife, who formerly had appeared pretty warm for the Peoples Right to elect their own Pastors, have had a main Hand in this alledged Intrusion: For which some have scrupled to join in Communion with them, yea, or so much as to hear those Ministers; looking on them, and those Elders, as Men of no Principle, testifying for one Thing To day, and for another To-morrow. Now, for the Vindication of Truth, and of the Character of those concerned, and to remove the Offence which sundry have taken at Mr. Douglas his Ministry, as if he had wanted a fair Call to the Work of the Gospel in Portmoak; and that such of that Parish as hitherto have refused to subject themselves to his Ministry may be convinced of their Mistake, in looking upon him as an Intruder; Not doubting of the Truth of the following Narrative, I have thought it my Duty to publish the same at this Juncture, leaving it to the impartial World to judge thereof as they shall see Cause. And here the Affair is put upon the Footing of a Popular Call, by Heads of Families of our Communion residing in the Parish, all such having been allowed to vote and subscribe the Calls at the Moderation, allowing as much to the

meanest Head of a Family, tho' living upon Charity, as to the richest Heritor, or to any Elder: And I dare say, Mr. Douglas his Call to the Parish of Portmoak, it is a Call which the Church of Scotland would never have refused in any Time since the Reformation.

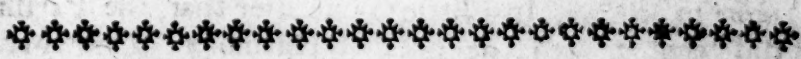
About the Beginning of Harvest last, Abundance of Reason appeared for writing and publishing the following Narrative; yet, upon sundry Considerations, with which I shall not trouble the Reader, it was forborn at that Time. Yet now the Publication hereof appeareth still more and more necessary, not only because sundry are going on in private Companies reproaching that Settlement as a vile Intrusion, and in slandering all that had any Hand in it as Enemies to the Peoples Right to elect their own Pastors: But also because now it is attacked in a more publick Manner, in the Preface to a lately printed Testimony anent the Settlement of St. Ninians, in which the Settlement of the Parish of Portmoak is given as a particular Instance of the Church of Christ her being mocked by the Repeal of the Act 1732, rather than of her being relieved thereby; when, says the Author of that Preface, notwithstanding of the Repeal, Heritors as such, and those not of our Communion, residing and non-residing, are sustain'd as legal Callers and Voters in the Election of a Gospel Minister; witness West-kirk, Carriden, Portmoak, and many other Places that might be mentioned. Now, the bare Naming of Portmoak is enough to perswade and confirm sundry at this Day, that surely this Settlement hath been a violent Intrusion with a Witness: And who can but think the very Design of particularizing Portmoak there, was to impress the World with the Thoughts hereof, seeing the Author says, He had many other Places which might be named, which he passeth by with this General, whereas Portmoak must be expressly condescended upon?

And likewise, in regard that Part of the Parish of Portmoak, which opposed Mr. Douglas his Settlement, have lately given in a Representation or Memorial to the four Brethren, in which they have represented this as an

unaccountable Settlement, or a vile Intrusion : And it may be thought, that Copies of that late Representation will be spread abroad among People, as Copies of their Reasons of Appeal were spread abroad, to impress the World with Thoughts of the great Injustice they have met with.

The following Narrative is published at this Time, that People may see how unjust it is to represent the late Settlement of the Parish of Portmoak as a violent Intrusion, or to represent those as Adversaries to the Peoples Right, who concurred therewith, or to represent the Person settled as an Intruder ; intreating the Reader, if prepossessed with Thoughts of the Badness of this Settlement of Portmoak, to lay aside all Prejudice in reading this Narrative : And if, after reading thereof, he thinks that it will not bear Weight in the Balance of the Sanctuary, then let him give Sentence against it, and against all that concurr'd therewith. I am,

Reader,
Your, &c.



A True NARRATIVE of the Settlement of the Parish of Portmoak with the Reverend Mr. Robert Douglas in May 1735.

S I R,



HEREAS once and again formerly, and now of late, you have importuned me to write you a true Narrative of the Settlement of the Parish of Portmoak with the Reverend Mr. Robert Douglas, which hath been so variously represented; And also, desiring a particular Account of what Hand I had in that Settlement, that so you may know

know what to speak in my Vindication, and in the Vindication of others concerned therein, whom you say you have often heard reflected upon, as Men who, with a Witness, in that Affair, have acted against the Peoples Right to elect their Pastors. Tho' formerly I was much inclined to oblige you in that Matter, yet foreseeing it would be a Business of some Fatigue, and from some other Considerations, I was unwilling to engage in that Work. Yet, seeing daily more and Occasion for vindicating myself and others concern'd ; now, in Compliance with your often repeated Desires, I have taken the Trouble of writing you what I took to be a true and fair Narrative of that Settlement : As also, an ingenuous Account of all the Hand I ever had therein, that, when there may be Necessity, you may have wherewith to answer him that reproacheth.

The Parish of *Portmoak* became vacant, *August 1731*, by the Transportation of the Reverend *Ebenezer Erskine* to *Stirling*. In a little Time after that, the Parish did center with the greatest Harmony upon Mr. *Patrick Glass* then Probationer for the Ministry, being urgent with Judicatories from Time to Time for a free Moderation ; but was still delayed till Matters taking a Turn to the better, the Commission in *May 1734* did grant their Desire, leaving it to the Presbytery of *Kirkaldie* to appoint a free Moderation when they should see Cause : And some little Space after this, the Presbytery having granted them a free Moderation, Mr. *Glass* was chosen by the unanimous Vote of Heritors, Elders and Heads of Families ; but he refusing to accept of their Call, they were to seek for another.

And upon the Day of the Elders being convened at *Scotlandwell*, Colonel *Douglas*, and the Laird of *Gospetrie*, came and desired the Session might apply to the Presbytery at their next Meeting for a Hearing of Mr. *Robert Douglas* Probationer for the Ministry in the Presbytery of *Dunee* ;

with

with which Desire the whole Elders went in, unanimously agreeing to ask a Hearing of him, and of none else; only *Alexander Banes*, one of the Elders, proposed they would also ask a Hearing of some others. And Application being made, *September 12th 1734*, by some of the Heritors, with the Elders, for a Hearing of *Mr. Douglas* only, this was granted by the Presbytery, who appointed him to preach at *Portmoak* three Sabbaths, between and the next Presbytery.

But tho' I suppose in no Time since the Reformation, but the Elders of a Parish might have taken this much upon them, as barely to ask the Hearing of a young Man, especially being desired by two of the principal residing Heritors; Yet this of their applying for a Hearing of *Mr. Douglas*, without calling the Congregation together to consult with them, was a Thing at which sundry took great Offence, terming the Elders *Patrons*, and the like. Upon hearing *Mr. Douglas* these three Sabbaths, most of the Elders and a great Part of the Parish were very well pleased with him, being desirous of a Moderation, and ready to have chosen him for their Minister: Yet in regard there were others in the Session and Parish who desired the Hearing of another before they should ask a Moderation; Such of the Heritors, Elders and Heads of Families, as were for *Mr. Douglas*, went in to their Desire, delaying to ask a Moderation till that other Person should be heard, that so there might be a greater Harmony among them when a Moderation should come. So next Presbytery-day, which was *October 17th 1734*, Application was made for a Hearing of *Mr. Whyte* Probationer for the Ministry in the Presbytery of *Dunkeld*, as also for a further Hearing of *Mr. Douglas*; which Desire the Presbytery having considered, they granted it as to *Mr. Whyte*, appointing him to preach at *Portmoak* Sabbath come eight and fourteen Days, and also Sabbath first if his Convenience would allow: And he having preached at two of the above Appointments, *November 7th* there was

a new Application made by the Parish to the Presbytery, for a further Hearing of both Candidates. The Presbytery granted their Desire, appointing Mr. *Whyte* and Mr. *Douglas* each to preach two Sabbaths between and the next Presbytery-day; which being *December 12th 1734*, Application was then made to the Presbytery by all Parties for a Moderation, which was accordingly granted, and appointed to be at the Kirk of *Portmoak* upon the 25th Instant, appointing Intimation hereof to be made next Lord's Day, both Candidates having preached before the Presbytery before this Appointment.

When it came to the Moderation, the above-mentioned Candidates, viz. Mr. *Douglas* and Mr. *Whyte*, were put upon the Leet; at which Time a twofold List of the Heritors, Elders and Heads of Families of the Parish was presented to the Moderator, the one by those that were for Mr. *Douglas*, and the other by those that were for Mr. *Whyte*. Both Lists could not be taken in; so they who moderated took that List which was offered by the Heritors and greater Part of the Elders, to which the other Party did submit; it having been declared, that if any Persons having Right to vote had been omitted through Mistake, they should be added to that Roll, and called afterwards.

The Affair of this Call was reported to the Presbytery upon the Day after the Moderation, at which Time the Presbytery approved of the Conduct of such as moderated, and, without making any strict Enquiry into the Right of Subscribers, they sustained the Call to Mr. *Douglas*, in regard, say they, "It is subscribed by all the considerable Heritors in that Parish who possess about three Parts of four of the valued Rent, by a Majority of Elders, and above Sixty Heads of Families; and, which is very Material in the present Case, it is concurred in by the Patron." By *Material* the Presbytery means, it is material in our present Situation for the comfortable Settlement, while Patrons pretend a Right to keep the Stipend

Stripend from such as are settled without their Consent. Upon this Sentence there was an Appeal made by the opposite Party to the Synod, which was to meet at *Coupar* the first *Tuesday* of *April* next.

February 6th 1735, being the next Presbytery-day, *George Pittillo* one of the Elders of the Parish came to the Presbytery, and desired, that tho' he did not vote at the Moderation, yet now it might be marked in the Presbytery-minutes, that he concurred with the Call given to Mr. *Douglas* to be their Minister; and also he produced a Letter from *John Duncan* another of the Elders of the said Parish, declaring his Concurrence with the said Call. Both these Elders were for Mr. *Douglas* after their hearing of him, tho' because of Differences in the Parish they did not vote for him at the Moderation.

This Day the Moderator reported, That he had got the Reasons of Appeal in due Time; which being read, the Presbytery appointed some of their Number to answer them.

March 20th, This Day the Answers to the Reasons of Appeal were read in the Presbytery and approven. And *Robert Oliphant* one of the Elders produced a Letter from *James Whyte* and *Andrew Greig* two Heads of Families in that Parish, declaring their Concurrence with the Call to Mr. *Douglas*.

Before the Synod came, Mr. *Douglas* had passed through, and was approven in all his Trials; as also, his Edict was served, returned, and nothing objected against him. When the Affair came before the Synod, after reading of Papers, and hearing *viva voce* what was to be said on either Side, the Synod with the greatest Harmony, except one or two, or at most three Elders, approved and ratified the Presbytery's Sentence in the Affair of Mr. *Douglas* his Settlement at *Portmoak*: upon which, such of the Parish of *Portmoak* as were for Mr. *Whyte*, they appealed to the next General Assembly. And after this Sentence of the Synod, one of those Elders who voted against Mr.

Douglas his Settlement, discoursing with the Reverend Mr. *George Gillespie*, he declared unto him, that had he not laboured under a Mistake in the Affair of *Portmoak*, he had voted otherwise than he did. Though the Synod confirmed the Sentence of the Presbytery of *Kirkaldie* in this Affair of Mr. *Douglas*, yet being desirous of a comfortable Settlement, and to have all Parties satisfied, they appointed a Committee of their Number to go to the Parish of *Portmoak* to converse with that People, especially with that Part of them who were for Mr. *Whyte*, to reason and deal with them to acquiesce in the Synod's Sentence.

April 17th, When the Presbytery was communing upon what the Synod had done in the Affair of *Portmoak*, *David Whyte*, *George Hoey*, *James Thomson*, *John Birrel*, compeared and produced a Commission to them and others therein-mentioned, dated at *Kinneswood*, April 16th 1735, and subscribed by a considerable Number of the Callers of Mr. *Whyte*, empowering any two of them to lay before the Presbytery a Paper, intituled, *The Declaration of the Callers of Mr. Whyte, before the Reverend Presbytery of Kirkaldie, to meet the Seventeenth Day of April*; which Commission was read, and also that Declaration, the Tenor whereof follows: " Although we the Callers of Mr. *Hugh Whyte* are far from having Freedom, as yet, to submit to the Ministry of Mr. *Robert Douglas*, for the Grounds and Reasons we condescended upon to the Committee of the Reverend Synod appointed to converse with us; yet since we see that the Settlement of Mr. *Douglas* is in all Appearance unavoidable, therefore, to shew our Regard to the Judicatories of this Church, who have had this Affair under their Consideration, and our Aversion to make a Rent in the Congregation, and separate from our Brethren who have called Mr. *Douglas*, we are willing to fall from our Appeal, and take a further Trial of the Ministry of the said Mr. *Douglas*; hereby protesting, in our own Name, and in the Name of all and
" every

" every one adhering to us, That in Case his Ministerial
 " Gifts shall continue to be unedifying to us, and
 " that his After-practice shall make it evident that
 " the Exceptions we took at his Character were not
 " groundless, then it shall be free and warrantable
 " for us to apply for the Ordinances of the Gospel
 " to any of the Lord's faithful and sent Servants, to
 " whom we may have Access: But notwithstanding
 " hereof, we declare that it shall be our Desire and
 " Prayer to the Lord, and the Joy and Rejoicing of
 " our Souls, that we may never have Occasion to
 " withdraw from the Ministry of the said Mr. Dou-
 " glas, but that he may prove to us, and the whole
 " Congregation, an able Minister of the New Testa-
 " ment; and that he may be enabled by Grace so
 " to acquit himself, as that the Hearts of those who
 " have hitherto opposed, may be reconciled to him
 " in the Lord. Upon all which we take Instruments,
 " and crave this our Declaration may be insert in
 " the Book of the Presbytery; and appoint *John*
 " *Whyte, George Birrel, George Hoey, William Arnot,*
 " *John Birrel, James Thomson, and David Whyte,* or
 " any two of them, to present this our Declaration to
 " the Reverend Presbytery. *Sic Subscribitur, GEO.*
 " *HOEY, JO. BIRREL, JAMES THOMSON,*
 " *DA. WHYTE.*"

And they being desired to explain themselves as to
 what they meant by a *further Trial of the Ministry of*
Mr. Douglas, they declared they understood *his*
preaching Gift, both before and after his Ordination.

Upon which Doctor *Aytoun* of *Kinglassie,* who
 appeared at the Presbytery for Colonel *Douglas,* he
 protested, " That since, by the foresaid Declaration,
 the Callers of Mr. *Whyte* have dropt their Appeal
 from the Synod to the next General Assembly, there-
 fore the Presbytery may immediately proceed to the
 Ordination and Admission of Mr. *Douglas* to be Mi-
 nister at *Portmoak.* To which the Presbytery agreed,
 and appointed their next Meeting to be at *Portmoak,*

upon the first of *May* next, in order to his Ordination; appointing one to preach there next *Lord's Day*, and intimate this to that Congregation.

And accordingly, upon the first of *May* 1735, the Presbytery being met at *Scotlandwell*, to the Number of Sixteen of these who were for Mr. *White* appeared, and craved that it might be marked in the Presbytery-minutes that they adhered to their Declaration given in to the Presbytery the seventeenth Day of *April* last, when they dropped their Appeal; which was granted to them. And Mr. *Douglas* having pass'd all his Trials, and the Edict being returned without any Objection made, as was noticed before, and the Presbytery having taken all the ordinary Steps in order to his Settlement as Minister of *Portmoak* conform to the Rules of this Church, he was ordained Minister of the Gospel at *Portmoak-Kirk* the said first Day of *May* 1735. And Heritors, Elders, and other Parishioners having taken him by the Hand, in token of their acknowledging and submitting to him as their lawful Pastor; Mr. *Alexander Banes* Advocate, as Proxy for Sir *John Bruce* of *Kinross*, protested, That the said Mr. *Robert Douglas* was now lawfully ordained Minister of the Gospel at *Portmoak*, and took Instruments in the Clerk's Hands.

Some of the Parish who opposed Mr. *Douglas*, as they have represented that Settlement to honest People far and near as one of the basest Intrusions that ever was in this Church, so they have represented the Reverend Mr. *George Gillespie* Minister of the Gospel at *Strathmiglo*, the Reverend Mr. *Thomas Mair* Minister of the Gospel at *Orwell*, and me in a special Manner, as the Persons by whose Influence that Call was carried on; affirming, That, had it not been for us, Mr. *Douglas* had never been thrust in upon them; representing the Matter so as if I had acted in direct Opposition in this Affair to all that ever I wrote for the Right of Christian Congregations to elect their own Pastors.

Now,

Now, before I proceed further in the History of this Settlement, I chuse to answer your second Demand, namely, to give you a full Account of all the Hand that ever I had in that Business; because what I am to declare on this Head, it may give some Light in the Affair.

When our Presbytery came to consider what they should do as to the inviting and appointing the six young Men to preach at *Portmoak*, whom the *Commission* in 1733 had appointed the Presbytery of *Kirkaldie* to send to that Parish, I gave my Consent to their being sent thither, but only upon this express Condition, That the Parish should not be restricted to these Six at the Moderation, but that they should have full Liberty to add to that List whomsoever they pleased, notwithstanding of the Commission's Sentence to the contrary. And when I had declared my Mind to that Purpose, all that spoke afterwards upon that Head in the Presbytery, they declared, That it was upon the same Terms only that they were for sending the young Men thither (only one in the Presbytery said, he thought it Time enough to consider that Affair when they came to appoint a Moderation.) And then I took it to be the Mind of the Presbytery that the Parish of *Portmoak* should have a free Moderation, in regard that these who are of the greatest Influence in the Presbytery, they then expressly declared, that they were of the same Mind with what I had said, declaring they were for a free Moderation, notwithstanding of the Commission's Sentence.

When the Affair of sustaining the Call came before the Presbytery, because I was at an Uncertainty which of the Calls had a Majority of such Heads of Families as have Right to vote in the Elections, each Party asserting the Majority was upon their Side; and there being sundry Complaints, Objections and Protestations to be weighed on both Sides; therefore, in sustaining the Call to Mr. *Douglas*, I did not vote, nor did I meddle directly or indirectly in that Settlement, till

till the Affair came before the Synod in *April 1735*, because of the Differences which from the Beginning I saw there would be among that People; and I can defy them to give any Instance of my striking in with one Party more than another before the Meeting of the Synod; for, as I employed Mr. *Douglas* to preach for me, so I employed Mr. *White* likewise when he came to see me: And they cannot say that ever I commended the one more than the other, nor gave I ever a Character of Mr. *Douglas* to any of them till the *Saturday* Afternoon before the Moderation, when three of the Elders, who from the Beginning had been for Mr. *Douglas* came to pay me a Visit; at which Time they desired to know what I thought of him, for they had never heard my Character of him. I answered, That tho' he had preach'd two Sermons in the Kirk of *Kinglassie*, yet I had only heard one of these, being obliged to go from Home that Afternoon in which he preached the other Sermon: And as for the first, which I heard, I was very well satisfied with it. Then speaking of the Conduct of Ministers in Church-judicatories, and desiring to know what I thought might be his Conduct in them, I said, *If I was not very much mistaken, in Church-judicatories he would be for what they reckoned the right Side of the Question.*

And, when the Business came before the Synod, I had Freedom to speak in the Affair, because then I was convinced there was evidently a Majority in the Parish for Mr. *Douglas*, even albeit that Heritor who is not of our Communion, and albeit also the non-residing Heritors, and likewise the Lady *Kirkness* should all be laid aside; knowing that, on the Day of the Moderation, there were sundry that had subscribed Mr. *White's* Call who had no Right to vote; and because now there was an Addition of two Elders and two Heads of Families to Mr. *Douglas* his Call, who had not declared for him at the Moderation; besides my being fully assured there were sundry

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dry others in the Parish, as particularly *David Spence, Andrew More, Robert Barclay, and John Wilson* in *Scotlandwell*, anent whom I was informed by the Elders of that Place (on whose Word I knew I might depend) that they were for Mr. *Douglas*, and had always been for him, tho' they did not vote at the Moderation.

And further, I was convinced Mr. *Douglas* had the best Call, tho' the other Side had been super-numerary, in regard of the unjustifiable Methods which were taken by his Opposites in carrying on their Cause, what by unsubscribed Letters which were sent to the Parish, what by a Letter from some Societies, which shall be nameless, procured I doubt not through the Solicitations and Misinformation of some of the Favourers of Mr. *White*; and what by a Letter (through what Misinformation I cannot tell) from a Person which could not but have a greater Influence upon that Parish than a Letter from any other Person whomsoever, all tending to the sinking and ruining of Mr. *Douglas* his Reputation. And, as it was talked, that last Letter charged him with preaching of gross Error at *Montrose*, preaching Doctrine which sapped the very Foundation of the Christian Religion; As this groundless Story was industriously spread through the Parish, and could not but be believed, in regard that such a Person had informed them by his Letter, so it was evident it made a great Impression on that People; which appeared not only in this, that some who had declared for Mr. *Douglas*, and that, after hearing both Mr. *White* and him, they came to alter a few Days before the Moderation; but also it appeared, partly in this, that on the Day of the Moderation some who were urgent to have a Vote for Mr. *White*, cried out to some of the Ministers who were sent to moderate, saying, O do not give us that erroneous Man Mr. *Douglas*: And further, it appeared very evidently from this, that in their Declaration, by which they fell from their
Ap-

Appeal, they expressly own, that they had taken Exceptions at his Character, while they knew not whether they were groundless or not: So that, albeit there should been a good Number of Votes more for Mr. *White* than for Mr. *Douglas*, it might been thought the last of these had the better Call.

And, even when this Affair came before the Synod, I never opened my Mouth to speak in it, till after reading of all Papers, and long Reasonings upon the different Calls, the Moderator called me up, asking if I had any Thing to say upon the Affair; and then all I did was only to discover some gross Falshoods to the Synod, which were contained in their Reasons of Appeal, Copies of which Reasons had been spread abroad to impose upon the World, and believed by sundry to be as true as Gospel: And some said to myself, they would not believe the People on Mr. *White's* Side would put any Word in their Reasons of Appeal but what was Truth.

After telling the Synod, that till that Time I had not meddled in the Settlement of the Parish of *Portmoak*, I said, It appeared strange to me that these who appeared for Mr. *White* had taken the Freedom to assert sundry Things which were contained in their Reasons of Appeal, that had been read before the Synod just now.

As particularly, 1. I wondred how they could say, Because their Roll of the Parish was not taken in and used at the Election, therefore several of these who were for Mr. *White* being last in the Roll, and fatigued with long Attendance, they went home before their Names were called: For I was credibly informed, they could not name so much as one Person in all the Parish who was for Mr. *White* that went off before they were called to vote, and actually voted and subscribed, except *John Millar*, who claimed a Vote as the Head of a Family, though either he or his Son had no just Title to it, he living with his Son, who actually voted for Mr. *White*, and both could

could not have a Vote as Heads of the same Family.

2. I thought it strange they should affirm, That none of those that were for Mr. *White* were allowed to sign the Call to him, if any Objection was made against them; whereas the very first and third Persons that sign his Call, and sundry others signing at the Moderation, were objected against, as is evident from the Minutes thereof.

3. I thought it strange they should affirm, That if all who voted for Mr. *Douglas* should be cut off from voting that have not twenty Pounds in Land-rent of Valuation a Year, there would be a scanty, and a very scanty Number of Heritors for him; affirming, That many of those who voted for him as Heritors or Feuars, have not so much. For I was credibly informed, that, as about three Parts of four of the valued Rent of the Parish belongeth to the Heritors and Feuars who have voted for him, so at most there is but one or two of them but have that much, and most of them vastly more; and tho' one or two of Two and twenty should be abated, that will never alter the Account, so as to make them a scanty, and far less a very scanty Number.

4. I wondred how they brought in *Robert Gray* in *Kirkness* affirming, That he lives in a House with his Father, and yet voted as the Head of a Family for Mr. *Douglas*; whereas it is well known he hath a House of his own, and yet, being but a single Man, he never sought a Vote in the Affair, nor is his Name at the Call, nor was it ever in the Roll.

5. To me it appeared not so very modest for them to take the Epithets of not only *the most religious*, but of the *eminently religious* to themselves; affirming not only that there is a *Majority*, but that there is a *vast Majority* of such in their Parish for Mr. *Whyte*. As for me, I nothing doubt but there are really religious Persons among those who are for Mr. *Whyte*; but then their taking such Epithets to themselves is none of the clearest Evidences of this, *each one being called*

in Lowliness of Mind to esteem others better than themselves. But who are the most religious and eminently religious in the Congregation, is not so easy for us to tell. Yet seeing in Congregations the Elders use to be reckoned among not only the most judicious, but likewise among the most religious; and there being more than two to one of the Elders of that Parish for Mr. Douglas, it may be supposed there are as many of the really religious for as against him.

It is certain there are Nine of the Elders in the Parish of Portmoak, who have subscribed Mr. Douglas his Call. For *James Young* of *Finnaty*, tho' he subscribed as an Heritor, yet he is also an Elder; albeit for sometime bygone he hath not attended the Session, having met with some Disobligation about his Seat in the Kirk; yet he was never suspended, nor in the least rebuked for this: And there are other two Elders, who are Farmers in that Parish, viz. *John Beverich*, who was ordained an Elder by the Reverend Mr. *Bleakie* Minister of the Gospel at *Inshur*, and *John Millar*, who was ordained by the Reverend Mr. *George Gillespie*, Minister of the Gospel at *Strathmiglo*, who having but lately come to the Parish before the Reverend Mr. *Erskine* his Transportation, were not received into the Session: Yet they having subscribed for Mr. Douglas, it may have its own Weight, while the Elders subscribing Mr. *Whyte's* Call are only the three *John Whytes* and *Alexander Banes*. In all or most Times since the Reformation, Elders their Voices have been regarded by the Church of Scotland in the Election of Pastors. The Assembly 1649, which was the purest Time of Presbytery, gave the Election to them only: And tho' I am far from pleading for this, yet, as I published in *Jus Populi divinum*, Page 135. I think it is not unfit they have the Precedency going before others in voting; and People should consult with them anent a Person to be their Minister. And I humbly think, a Regard is due unto their Sentiments.

There

There is a sixth Thing I noticed in these Reasons of Appeal; and to me it was as far from Truth as any of the former, and it is this, namely, That they affirm the Cause why *any*, which is, as if they had said, why so much as one hath been for Mr. *Douglas*, was the Influence of a Gentleman of his Name, who they affirm hath left no Stone unturned to Make Votes for him; While say they, *These for Mr. Whyte have no Attachment to him, but on the Account of his suitable and edifying Ministerial Gifts.* Now, this was a very heavy Charge, a charging all, whether Elders or others who were for Mr. *Douglas*, as being Men void of Conscience, seeing they voted purely to please a Gentleman: But that Gentleman not only refuses that ever he practised upon any one Person in the Parish, for he abhorreth all such Practices; and all the Elders and Heads of Families in the Parish voting for Mr. *Douglas*, they were ready to declare, That this Gentleman never so much as asked any of them to be for him. So I dare say, nothing can be more false, than that ever he practised upon any one Person to vote for his Name-sake, tho' he has been at considerable Pains to have Mr. *Douglas* his Character vindicated from the false Aspersions that have been cast upon him. And whereas they say, they have no Attachment to Mr. *Whyte*, but for his edifying Ministerial Gifts; while they insinuate, that Mr. *Douglas* is destitute of those. To this I answer, That tho' I do not deny that Mr. *Whyte* is a deserving young Man, and of edifying Gifts, yet, not to make Comparisons, competent Judges have declared that Mr. *Douglas* his Gifts are nothing inferior to his; and I have heard some of the Elders declare, That when Mr. *Douglas* came first to preach at *Portmoak*, their Breasts were filled with a good deal of Prejudice against him; but at first Hearing, his preaching Gift was so edifying to them, that all that Prejudice was entirely removed. And as Elders in Congregations may be supposed to have at least as much Discerning of suitable Ministerial

rial Gifts as any in the Parish, and as the Eldership in the Parish of *Portmoak* was most freely chosen by that Congregation, so undoubtedly they were chosen as being among the most judicious and religious in the Parish. And to me its very considerable, that of Thirteen Elders in that Parish, Nine of them have declared for Mr. *Douglas*, besides the two come lately. And whereas they likewise insinuate, That Colonel *Douglas* is attached to Mr. *Douglas*, from no other Consideration than that of his being of his Name. Without giving Offence, may it not be supposed, on as good Ground, that the three *John Whytes* Elders, and *Alexander Banes* the fourth Elder, who is related to the *Whytes*, and *David Whyte*, and the two *Thomas Whytes* Feuars, and *George Whyte* the Head of a Family, who all subscribed for Mr. *Whyte*, and sundry others related to that Name who voted for him, that they were moved from some such clan-nish Consideration?

At that Time I also noticed some other Falshoods in their Reasons of Appeal. And it was unaccountable in them to affirm in these Reasons, That four or five Persons were objected against at the Moderation, as if they had not been allowed to vote and subscribe because they had lived upon the Parish-charity, particularizing *C. A.* whereas his Name is at Mr. *Whyte's* Call, and not so much as one Person in all the Parish was excluded upon any such Consideration, but the very poorest in that Parish was allowed his Vote, and subscribed as well as the richest Heritor, Feuar or Elder. And seeing in these Reasons they had the strange Confidence once and again to affirm, That it was only through the Influence of Colonel *Douglas* that any in that Parish had appeared for Mr. *Douglas*, I then told the Synod what I took to be the true Reasons why so many had appeared against him, but I shall not trouble the Reader with those. And whereas they affirmed in their Reasons of Appeal, That many of those who had subscribed for Mr. *Douglas*, they were brought
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is to be for him by strong Assertions, That he would have a vast Majority for him. I told the Synod, That if some for Mr. Douglas had affirmed so much, I knew for certain, that those on Mr. Whyte's Side, they had as confidently affirmed, that there would be a vast Majority on their Side; and if Proof was needful, I am able to make this good.

After speaking to the above Purpose unto the Reverend Synod, neither their Advocate, nor any of the People on Mr. Whyte's Side ever open'd their Mouth to contradict any Word that I had spoken. Yet being informed, some had said behind Backs, that something I had advanced was not Matter of Fact; therefore, next Day, when the Synod met, once and again I desired the Synod might ask if there was any Person in or for the Parish of Portmoak, that would contradict any Thing that I had spoken the Night before, and I should be glad to hear them. And though by the Synod this was desired once and again, and albeit they were present, yet never any among them nor for them offered to contradict the least Word that I had said. And if telling plain Fact should offend People, it is to be regreted, as it is to be lamented, many at this Day are so ready to take Offence where none is given them. There is a *Wo to the World because of Offences*, and that not only for giving, but also for taking Offence where it is not given. As I have no Pique, Quarrel nor Prejudice at any one in that Parish, but from the Bottom of my Heart I wish the Happiness temporal and eternal of every Person in it; So I am far from charging all that appeared for Mr. Whyte as being guilty of such abominable Falshoods, far from it; for I know sundry of them are Men of Candour and Ingenuity, Men who I hope would rather part with their Blood than tell a deliberate Lie: Yea, and I hope so, even of some of those whose Conduct is taxed in this Narrative; but how such Things have been put into their *Reasons of Appeal* is more than I can tell. However, it is to be

be lamented, that any pretending Zeal for Truth should take the Liberty to speak and act so far contrary to the Truth; for this tends to reproach *the good Ways of the Lord*: And by the above-mentioned, and like Falshoods, which have been industriously spread, many honest People have been imposed upon. *We must not talk wickedly for God, nor speak deceitfully for him.* I shall not blame the Gentleman who is supposed to have drawn up these *Reasons*; for I persuade myself, his Integrity is such, that he had never asserted what was so contrary to Truth, had he not been imposed upon by some on Mr. *Whyte's* Side. Now, the telling those plain Matters of Fact, was all the Ground that ever the Parish of *Portmoak*, or any else, had to be offended at me for what I did in the Affair of Mr. *Douglas* his Settlement. And if the *Reasons* of my speaking upon this Head before the Synod be asked, then I say, It was not from selfish secular Considerations, but my *Reasons* were plainly those;

1. I thought Mr. *Douglas* had the better Call, all Things considered; and this may be further evidenced afterwards.

2 Because in their *Reasons* of Appeal they had asserted a Number of Falshoods, which was a gross imposing upon the World; and I thought it my Duty to contribute my Mite to set the Affair in a due Light, testifying against such an unfair Way of Dealing as they had taken in their *Reasons* of Appeal.

3 It had Weight with me, that I had received such a fair Character of Mr. *Douglas* from sundry Persons of intire Credit, and on whose Testimony I thought I might very well depend. As, when Mr. *Douglas* came first to *Fife*, I had a Letter from the Reverend Mr. *Walter Hart* Minister of the Gospel at *Prestoun* and *Bunkle*, in which Parish, and in the Neighbourhood, Mr. *Douglas* had ordinarily resided from

from his Birth; which Letter testified, that Mr. Douglas was a Person of a choice and edifying Gift of preaching, and that Mr. Hart himself had often been edified thereby: And also, Mr. Hart gave him the Character of being a Man of Piety, and a Person of a becoming Christian Conversation. I had also a Letter in his Favours, much to the same Purpose, from the very Reverend Mr. *Alexander Col-doun* Minister of the Gospel at *Oxnam*, who some Years ago was Minister in that Parish of *Prestoun* and *Bunkle*. I had likewise a Letter from the Reverend Mr. *Hugh Kennedy* Minister of the Gospel at *Cavers*, of the Date *September 30th 1734*, in which he commended him, as for his *good Temper*, so also for his *pious Disposition*; telling he had preached with him several Times *very much to his Satisfaction*; giving him the Testimony of being a Gospel-Preacher, and of his being one who was "far from insisting upon useless Speculations, abstract Notions, and a Kind of unregenerate Morality, to the Neglect of the All-sufficiency, Suitableness and absolute Necessity of the Person, Natures, Offices, Righteousness, Spirit and Grace of precious Christ, &c." I had likewise seen a Letter from him, viz. from Mr. *Hugh Kennedy*, to the Reverend Mr. *Thomas Mair* Minister of the Gospel at *Orwell*, of the same Nature with his Letter to me. I had likewise seen a Letter to Colonel *Douglas*, from the Reverend Mr. *Gabriel Wilson* Minister of the Gospel at *Maxtoun*, of the Date *September 28th 1734*, in which he expressed himself thus; "Upon any Knowledge that I have of Mr. *Douglas*, I take him to be a Person of good Sense, and what we call Mother-wit, and I have no Doubt of his Clergy: Because of the Distance betwixt us, I never had the Opportunity of hearing him preach; but I have heard his preaching commended, as solid and judicious; nor did I ever hear ought but that he was of sound Principles, &c."

I had also seen a Letter from the Reverend Mr. *William Carlile* Minister of the Gospel at *Presbourn*, of the Date *October 1st 1734*, in which he writes thus;
 “ Mr. *Douglas* resides at a great Distance from me,
 “ but I am very well acquainted with the Minister of
 “ the Parish where he hath ordinarily resided from his
 “ Infancy, who has frequently given me an exceeding good Character of him, and told me that
 “ he was a young Man of great Learning and serious
 “ Piety, and had always a Conversation suitable to
 “ his Profession. I have had Occasion to be frequently in Company and Conversation with him,
 “ and have sometimes heard him preach: I take him
 “ to be a young Man of good Parts, Learning, and
 “ of a very agreeable Temper: And I think, he is
 “ a solid and edifying Preacher. I never heard him
 “ but with great Satisfaction, &c.”

And, besides these Letters, in the Month of *March 1735* I had Occasion to meet with the Reverend Mr. *Hugh Kennedy* at *Edinburgh*, and discoursing of Mr. *Douglas*, he told me he had been his Ten Years Acquaintance, and never saw the least Misbehaviour in him; and that since the Time he heard of some of the Parish of *Portmoak* their Objections against him, he had made it his Business to enquire at Ministers and private Christians in that Corner where Mr. *Douglas* had resided from his Infancy, and still he heard the better Account of him. ’Tis true, as formerly hinted, I heard of a Letter written to the Parish, accusing him of preaching erroneous Doctrine at *Montrose*, to the great Offence of the honest People there, and particularly to the great Offence of Mr. *Coupar* Minister in that Place. But then I had likewise seen a Letter from Mr. *Coupar* to Colonel *Douglas*, in which he contradicted that Story, declaring he was so far from being offended at hearing Mr. *Douglas*, that he was not his Hearer that Day, being indisposed and unable to go forth: Declaring also, that

that, according to the best of his Information, his Doctrine was very sound and agreeable.

4. The becoming Behaviour of the honourable Colonel Douglas of *Kirkness*, in the whole of the Settlement of the Parish of *Portmoak*, had Weight with me in this Matter ; for he always declared it was his Principle to be for *Liberty and Freedom of Choice*, so as to be against the imposing of any Minister upon a Congregation : And as an Evidence of this, when neither he nor any of his Family made Mr. *Glass* their Choice, yet he went in with the Parish, and could never be induced to be for any other, till once the Parish had dropt him upon his declining to accept of their Call. And at this last Election, he was still for giving the Heads of Families a Vote, even when he was assured that sundry of them had altered their Minds, through the slanderous Reports that had been spread of Mr. *Douglas*, as if he had been for *Presentations*, and had preached *heretical Doctrine* : And it is more than probable, if it had not been for him, the Heads of Families had not been privileged with any such Vote at this Time. And I know for certain, that being against Patronages, and being at *London* last Session of Parliament, he used his Influence with sundry Members to ease the Church of *Scotland* of that Burden. Now, tho' I am far from thinking that, for the Pleasure of Gentlemen or Noblemen, a Minister is to be thrust in upon a Christian People ; yet as it is affirmed in *Jus Populi Vindicatum* Page, 24. and also in the *Full Vindication of the Peoples Right*, Page 145. *People ought to have Regard for the Sentiments of their Superiors ; and, cæteris paribus, the Candidate they are for is to be preferred. So that, when People can with a good Conscience, they ought to make such their Choice.*

5. The unjustifiable Methods which I know had been taken, by spreading Calumnies, &c. to hinder Mr. *Douglas* his Settlement, these had some Weight with me. Where People are guilty of the like to these,

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such as write for their Right, they allow that *hac vice*, or for that Time, they lose their Right. Bishop *Bil-son* having objected against popular Elections, that they are ready to occasion Tumults and Disorders: *Calderwood*, in Answer, says, In such a Case the People may for that Time be deprived of their Liberty: And in that Case, he says, The Election may be devolved upon the larger Ecclesiastical Meeting. And Principal Rule, in pleading the Peoples Right, he says, "In case of
 " the Peoples being disorderly, the Church ought
 " to regulate Elections, and take away the Exercise
 " of that Power from the Unruly, as they take away
 " the Sacraments (tho' the Peoples Privilege) from
 " them that walk unworthy of them." And I humbly think, the spreading of gross Calumnies upon a Preacher of the Gospel, to carry on their Designs, is as much Ground for this, as the Peoples being disorderly at an Election; yet this I do not plead for in the present Case: But, when there was such a near Equality, this Consideration wanted not Weight with me to appear for Mr. *Douglas*, as it might have, yea, as I know it had, with some others: And, as it was said in Synod by a Reverend Brother (a Minister who had as good Opportunity to know these Methods, and a Minister who I dare say wished as well to the Parish of *Portmoak* as any in *Scotland*) considering the Methods taken to sink Mr. *Douglas* his Reputation, and to hinder that Settlement, *It was a Wonder so many of that Parish did still adhere to him.*

And, 6. I thought such Methods had been taken by Mr. *White's* Party to sink and ruine Mr. *Douglas* his Character, as, in my Opinion, might be a Stop or Hindrance to his getting a Call, and being settled in any other Congregation; and, unless he was settled at *Portmoak*, he seemed to be rendred useless. And, as that Parish had been vacant for the Space of three Years and a Half, so, unless Mr. *Douglas* should be settled there, it was very probable it might be without a Pastor for a large Space longer, considering their

their present Situation. And though what was spoken by Mr. Gillespie, Mr. Mair and me, in Synod, might had Weight to confirm Members in their former Opinion anent that Settlement; yet, if I be not far mistaken, the Members of Synod, upon the bare Reading of the Presbytery-minutes, with the Reasons of Appeal, and Answer to these, they were convinced it was Duty to declare for Mr. Douglas his Settlement at *Portmoak*; and he had surely been settled there by the Synod, tho' we had never opened our Mouths upon the Subject.

But, passing this, I return to the History of that Settlement. As there were two competing Calls, I come now to give you a particular List of the Names of all who were for Mr. Douglas, and also of all who were for Mr. White, at the Moderation: Every Heritor, Feuar, Elder, and Head of a Family being called, after calling the Rolls, and marking the Votes, there were subscribing for Mr. Douglas,

Of Heritors,

SIR John Bruce of Kinross,
Colonel William Douglas of Kirkness,
The Lady Kirkness,
Mr. Shaw of Gospetrie,
Mr. Haxtoun of Kinnes-
toun,
Mr. Oswald of Dunnikeir,
The Lady Dunnikeir,
Mr. Crawford of Powmill,
Robert Low of Bracley,
David Low of Vein,
James Young of Finnaty,
George Tod of Finnatty,
William Skinner of Kinneswood.

Of Feuars for Mr. Douglas,

David Inglis,
John Arnott,
James Paterson,
Robert Wilson,
Andrew Daes,
John Daes,
James Reddy,
Lawrence Donaldson,
Thomas Donaldson.

Of Elders for Mr. Douglas,

Adam Low,
William Beath,
Andrew Wylie,
William Pottie,
Alexander Wilson,
Robert Oliphant.

Of Heads of Families for

Mr. Douglas.
 John Millar,
 James Gibb,
 James Anderson,
 Archibald Knox,
 James Smart,
 Andrew Wilson,
 James Gordon,
 Robert Wylie,
 Alexander Hay,
 John Stedman,
 Robert Alexander,
 William Donaldson,
 John Barclay,
 Robert Wilson,
 John Beveridge,
 Andrew Bearh,
 David Pottic,
 Robert Dick,
 John Williamson,
 John Beath,
 Andrew Wilson,
 David Robertson,
 John Mitchel,
 Alexander Shaw,
 James Litster,
 Patrick Robertson,
 Robert Scarlet,
 Thomas Malcolm,
 George Bane,
 Lawrence Bonar,

Robert Wylie,
 James Marshal,
 John Adamson,
 David Wilson,
 Alexander Lillie,
 George Anderson,
 Robert Anderson,
 John Gay,
 Hugh M'Phearson,
 James Marshal,
 James Paton,
 James Watson,
 George Donaldson,
 Matthew Donaldson,
 John Gray,
 James Wylie,
 John Roxburgh,
 Lawrence Morice,
 John Kinnell,
 Alexander Reid,
 David Adamson,
 Michael Wastwater,
 Thomas Haxtoun,
 John Gardner,
 John Michie,
 Robert Morice,
 Robert White,
 George Aitken,
 John Wylie,
 William Henderson,
 David Kinghorn,
 George Hoey.

For Mr. White no Heritors; but of Feuars for him,

David Ireland,
 James Neilson,
 James Thomson,
 Charles Coupar,

David Arnot,
 William Arnot,
 Andrew Arnot,
 George Birrel,

Andrew

Andrew Buchan,
 David Boufie,
 Thomas Brydie *for* David
 Bickertoun,
 Richard Shoolbrid,
 George Hoey,
 David White,
 Thomas White,
 Michael Bruce,
 Thomas White,
 David Condie,
 John Millar,
 Thomas Brydie,
 William Wilson,
 John White *for* Janet
 Burt,
 William Arnot,
 John Arnot.

Elders for Mr. White,
 John White,
 John White,
 John White,
 Alexander Banes.

Heads of Families for Mr.
 White,
 Alexander Westwood,
 Henry Arnot,
 John Neilson,
 George White,
 John Birrel,
 Mungo Taylor,
 William Brown,
 Andrew Ross,
 George Rodger,
 James Jackson,
 John Norvel,
 Andrew Robertson,

Robert Thomson,
 George Shoolbrid,
 James Anderson,
 George Dowie,
 Robert Jackson,
 William Gardner,
 John Brown,
 Richard Douglas,
 Charles Williamson,
 William M'Gregor,
 William Arnot,
 Charles Arnot,
 David Birrel,
 Alexander Pearson,
 John Birrel,
 Henry Arnot,
 Adam Wanlaws,
 Robert Cassels,
 Henry Drysdale,
 John Millar,
 Alexander Brown,
 David Galloway,
 James Horn,
 James Reidy,
 William Skinner,
 John Millar,
 Robert Coupar,
 John Lawrie,
 John Birrel,
 Robert Bogie,
 John Barclay,
 Alexander Gilmor,
 John Litch,
 William Cochran,
 William Douglas,
 Alexander Anderson,
 Alexander Millar,
 William Millar,
 William Millar,

William

William Cameron,
Robert Low,
Robert Skinner,
John Hally,
William Dun,
Matthew Moncrieff,

Patrick Morton,
John Henderson,
James Stedman,
John Bill,
George Kelty,
William Millar.

Now, at the Moderation, according to the above Account, there were 90 for Mr. *Douglas*, and 91 for Mr. *White*; but then there was one subscribing Mr. *White's* Call as a Feuar, to wit, *Thomas White*, who was told by the Moderator and his Assessors, That he could have no Vote, being but a Minor, and having no Curators, having no House nor Family, but staying in the House as a Servant with his Father-in-law. This young Man put his Name to Mr. *White's* Call, subscribing surreptitiously, and in a clandestine Manner; and it was very surprising to them that moderated, when next Day they heard of his Name its being at Mr. *White's* Call: So, he being laid aside, the Calls were of an exact Equality as to Numbers when they came before the Presbytery.

At the Moderation the whole Heritors, Feuars, Elders and Heads of Families in the Parish, did actually vote and subscribe, except the fourteen Persons following, to wit,

George Pittillo,
John Duncan,
James White,
Andrew Greig,
David Spence,
John Wilson,
Andrew More,

Robert Barclay,
John Martin,
George Greig,
Robert Brodie,
David Millar,
Robert White,
David Spence younger.

It is true, the Callers of Mr. *White* asserted, That they had a List of above a Score of Female Heads of Families besides those; but they never offered any of their

their Names to them that moderated, nor to the Presbytery, nor to the Synod ; nor in their Reasons of Appeal have they ever mentioned any of their Names. And I am assured by the Elders of that Parish, that, at the Time of the Moderation, there were no Female Heads of Families in their Parish having any Servants or Servant under them, nor having any Children abiding with them that were come to the Years of Discretion at the Time, if it was not *Janet Burt*, who had her Grand-child *Janet Wilson* with her : So, if they were Heads of Families, they were Heads without a Body, and therefore could not be sustained in voting at the Election ; and tho' there had been such Female Heads of Families, yet the Election of Pastors, in my humble Opinion, is peculiarly the Man's Privilege. See *Jus populi divinum*, Pages 126, 127, 128, 129. And in this I am far from being singular: This was the Sentiment of the famous *Voetius*, *Pol. Eccl.* Part 2. p. 608. the Sentiment of the solid *Mr. Park*, in his Treatise against *Pat.* p. 22. the Sentiment of the learned *Dr. Owen*, *Nat. & Govern.* the Sentiment of all the Presbyterians as well as of the Independents in *England*, when, in 1690, they both agreed to give the Election only to the *Brotherhood* ; and also the Sentiment of the *Westminster Assembly*, as is evident from their Answers to the dissenting Brethren, p. 16.

Now, when we come to consider the Callers, there are two to be laid aside from *Mr. White's* Call, to wit, *James Neilson* Mason in *Scotlandwell*, who is no Head of a Family, but stays in the House with his Son, who voted as the Head of a Family for *Mr. White* ; and both could not have Votes as Heads of the same Family : And *John White*, as voting for *Janet Burt*, who was objected against at the Moderation. So, these two being laid aside, *Mr. Douglas* his Call had a Majority of two. But then, in *Mr. Douglas* his Side, there is the Laird of *Powmill*, who was objected against at the Moderation, as not being
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of our Communion; and the Lady *Dunnikeir*, because her *Safine of Infestment* was not produced: And when these are both laid aside, there is an exact Equality of Numbers for each of the Calls.

After the Moderation, as was noticed above, *George Pittillo* and *John Duncan* two of the Elders, and *James White* and *Andrew Greig* two Heads of Families, they declared to the Presbytery that they were for Mr. *Douglas*: So this made a Majority of 4 for him. And further, there were other four Heads of Families for him in *Scotlandwell*, to wit, *David Spence*, *John Wilson*, *Andrew More* and *Robert Barclay*. The first of these, to wit, *David Spence*, who is now deceased, was an aged Man; and it is well known he went to the Kirk on the Day of the Moderation with a full Resolution to have voted for Mr. *Douglas*, but, being fatigued, was obliged to come home before his Name was called; and, as for the other three, viz, *John Wilson*, *Andrew More* and *Robert Barclay*, as was hinted already, they from the Beginning had always declared for Mr. *Douglas*; and, as they have cheerfully submitted to his Ministry, so they allowed the Elders of their Bounds to signify so much as that they were always for Mr. *Douglas*. Now they made a Majority of Eight for him.

But then, as to the other Side, I shall allow that *John Martin* have a Vote, tho' he did not speak at the Moderation when his Name was called, so as even their own *Notar-publick*, who marked down the Names of such as voted for Mr. *White*, did hear him: I shall likewise allow a Vote for *George Greig*, who, being out at calling his Name, did not vote: I shall also allow a Vote for *Robert Brodie*, who also did not answer when his Name was called; yet seeing all these three were for Mr. *White*, I shall allow their Votes to be good and valid; and when this is granted, still there is a Majority of Five for Mr. *Douglas*. These last-mentioned eleven Persons were all of the Number of the Fourteen who did not vote at the

Moderation. Now, as to the other three Heads of Families who did not vote at the Election, to wit, *David Millar*, *Robert White*, and *David Spence* younger, they were all for Mr. *Douglas*, and the first two have cheerfully submitted to his Ministry; and as for the third Person, tho' he removed from the Parish of *Portmoak* at the Term of *Whi'sunday* after the Ordination, yet still he is Mr. *Douglas* his daily Hearer; and these three made eight in the Parish of a Majority for him: And, of all that voted for his Call, not one of them was excepted against at the Moderation, nor at Presbytery, nor at Synod, but only the above-mentioned Laird of *Powmill* and the Lady *Dunnikey*, who have been laid aside already, and one *Patrick Robertson*, a Head of a Family, who himself works to a Farmer in the Parish of *Leslie*; which, whether he should be laid aside, is a Question, in regard he is a constant Hearer of Mr. *Douglas*, and is always at home in his House sometime in the Week, and his Name was given up to Mr. *Douglas* at his Visitation of Families; but, when he also is laid aside, still there is a Majority of Seven for Mr. *Douglas*: And this, when all who can be allowed to vote for Mr. *White* are sustained, and after the Case of every Person that's particularized in their Reasons of Appeal hath been considered, except the Case of one *Joseph Anderson*, a single Man, who, as I am informed, was a Sort of Chapman travelling abroad, and never took up House, till, the Week before the Moderation, he put up a Bed in the House with his Grandmother, a single Widow Woman; and that, at this Juncture, his Bed was put up to serve a Turn, may be well supposed, in regard that, after it was put up, I am credibly informed he, or the Person that put up his Bed, smote upon it, saying, *Now there is as good a Vote for Mr. White as any in the Parish*: And, if he was to be allow'd a Vote, then there is *Andrew Graham* in *Scotlandwell* to counterbalance him.

And further, had the Presbytery entred upon a

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narrow Enquiry into the Validity of the Objections raised at the Moderation, then another of these that subscribed Mr. *White's* Call his Vote had been rejected for that Time, seeing he had practised upon his Neighbour to vote for Mr. *White*; and when he could not prevail with him, he asserted in Anger what was far from Truth, when he affirmed, *It was the Effect of the Colonel's Brandy* which made his Neighbour to be for Mr. *Douglas*; whereas the Man had never tasted Ale nor Brandy with the Colonel, nor any Liquor in anywise belonging to him or any of his: So this had made eight Votes supernumerary for Mr. *Douglas*, for the above Practising could be proven; and the Person practised upon, when appealed to, he affirmed in Face of the Meeting, at the Moderation, that it was so. But then it may be objected, That, of these seven supernumerary Votes for him, three of them are non-residing Heritors, to wit, Sir *John Bruce*, who is said to be the principal Heritor, and is now owned to be the *Patron*, whose Residence is within two or three Miles of the Parish of *Portmoak*, and the Laird of *Dunnikier*, and the Laird of *Kinnessoun*. Now, some question, whether those non-residing Heritors should be laid aside in this Case, not so much in regard they have always been in use to vote at Elections since the happy Revolution; but seeing no Objection was ever made against them by any in the Parish of *Portmoak* at the Moderation, and seeing it is known Mr. *White's* Party did use their Endeavours to have non-residing Heritors on their Side of the Question, by travelling the Length of *Gulrofs*, &c. yet when they are all laid aside, and also when the *Lady Kirkness* is laid aside, against whom no Exception was ever made either, yet still there were three supernumerary Votes for Mr. *Douglas*: But tho' there had been more than thrice three upon the opposite Side, his Call might be reckoned the best Call, considering, as was noticed above, what Methods had been used to sink Mr. *Douglas*

glas his Reputation, for carrying on their Design against him.

Perhaps it will be objected, that a certain Gentleman, who is nearly related to Colonel *Douglas*, came and practised with some in the Parish of *Portmoak*, that they might be for Mr. *Douglas*; and it is said, some of them would had their Advocate to advance this in open Synod. But, for Answer, Having conversed with that Gentleman upon the Head, he declared that all he did was only this, That, being in that Parish, he spoke with two Persons upon the Head of their Settlement, to wit, *David Bickertoun*, with whom he had particular Business at that Time, and *David Inglis*: The first of these subscribed by Proxy for Mr. *Whyte*; and all his Dealing with him, was only by endeavouring to remove some Prejudices which he found he had taken at Mr. *Douglas* his Character; but he never made any the least Promise to encourage him to be for Mr. *Douglas*, nor did he use the least threatening Expression in Case he should not go in with his Call. And as for *David Inglis*, when speaking with him anent their Settlement, he found him in earnest for Mr. *Douglas*; so he had no Occasion so much as to desire him to be for him, and far less to practise upon him; and he is known to be a Gentleman of more Honour than to be guilty of any such Practice.

But, was it needful that further Evidences should be given of unjustifiable Solicitations their being used by some on the opposite Side, then I am credibly informed, that one, when argued with upon that Head, as an Apology for his Conduct, he said, in a publick Audience, That he thought himself obliged to do what he could to keep his Neighbours out of a Snare. Another said to his Neighbour, *If you will not vote for Mr. Whyte, I will neither buy nor sell with you at least for one Year to come*; and a third, who shall also be nameless at this Time, declared to Mr. *Douglas*, That had it not been for the Solicitations of and his Wife, he had given his Vote for him, and not for Mr. *Whyte*.

And it is a further Presumption of sundry their having been swayed by Influence, That *Patrick Morton*, who voted for Mr. *Whyte*, and would not hear Mr. *Douglas* while he dwelt in *Pittendrigh*, yet now when he is removed out of the Parish of *Portmoak*, and from under any such Influence, he is Mr. *Douglas* his daily Hearer.

Our Contentions for the most Part, at the Elections of Pastors, they flow from Heritors or Feuars their voting as such; for some Scores of Heads of Families may be called, and their Votes marked many Times before a Protest and Counter-protest is marked anent the civil Right of but one Heritor or Feuar. And at this Election, as Mr. *Whyte's* Party was very urgent that their Feuars, as such, should have Votes; so this occasioned many Protests at the Moderation, as against *Helen Arnot, Janet Wilson, Janet Burt, Christian Lamb, Elisabeth Whyte, James Reidy, Robert Broadie, James Thomson* and others, anent their civil Rights, which in this Narrative I have not meddled with; for here the Call to Mr. *Douglas* is put upon the Footing of a popular Call by all the Heads of Families residing in the Parish of *Portmoak*.

In my Observes upon their Reasons of Appeal, I omitted to notice how in them they confidently affirmed, That three or four Persons, who claimed a Vote as Heads of Families at the Moderation, they were objected against, and refused the Liberty of signing the Call to Mr. *Whyte*, because they had no other Family but themselves; but, if they had no other Person in the House with them but themselves, they were not Heads of Families, else Heads without a Body, or Heads of some irrational Creatures. But do they name any of these Persons? No, but to amuse the World they must be kept in a fair general (as they kept their several Persons that went home at the Moderation before their Names were called, because they were last in the Roll; and as they kept the Names of such as they say were not allowed to subscribe Mr. *Whyte's* Call

Call, if they were objected against at the Moderation; and as they kept their four or five Persons, who they say were not allowed their Vote, because it was objected against them, That they lived upon the Parish-Charity; and as they kept their upwards of Twenty Female Heads of Families) But I am credibly informed that *John Dick* in *Finnatty*, he was the only Person in such Circumstances, having a House by himself; and, had he been brought in then, there was *Robert Gray* in *Kirkness* to counter-balance him. I hear they talk of one *John Pearson* a Mason, who at that Time was Servant to *Alexander Gilmor* Farmer in *Bennehill*, who used to go to his Mother's House, and take his Bed there at Night; but this young Man is a single unmarried Person, and hath no Family, nor is his Abode in the Parish ordinarily, but for the Space of a Quarter of a Year in the dead of Winter, working abroad the rest of the Year: And, was he to be brought in for a Vote, then I think *Patrick Robertson*, who hath been laid aside from Mr. *Douglas's* Call, may counter-balance him; or though he should been admitted, still there had been a Majority of two Head of Families for him; and that after the Heritor not of our Communion, and the Lady *Dunnikier* are laid aside; and after all the non-residing Heritors, and the honourable Dame *Jean Balfour* Lady *Kirkness*, tho' they were never objected against by any in the Parish, are all laid aside; and likewise after *Patrick Robertson* is laid aside from Mr. *Douglas's* Call, and after *John Martine*, *George Greig* and *Robert Brodie*, who did not answer to their Names to vote or subscribe at the Moderation; and likewise, after the Person who affirmed his Neighbour's being for Mr. *Douglas*, was only the Effect of the Colonel's Brandy; and after *John Pearson* Servant to *Alexander Gilmor* is allowed his Vote for Mr. *Whyte*, tho' he cannot be numbred among the Heads of Families; and after sustaining *Millar*, whom their Notar-publick, in subscribing for him, designs Servant to *William Skin-*

Skinner, is allowed his Vote as much as his Master, tho' opposite to him; and after the poorest Head of a Family, tho' living upon the Parish-Charity, is allowed his Vote as much as the richest Heritor; and after the Bedal is allowed his Vote as much as any Elder; and also when some others have been sustained, who might be justly excepted against: And after all their unjustifiable Means to carry on their Designs, yet still I say, as before, there was a Majority of two for Mr. *Douglas* in the Parish of *Portmoak* at his Settlement, and before I appear'd for it.

Perhaps it will be thought, that, when there was such a near Equality of Votes in the Parish, both Candidates should have been laid aside. For *Answer*, Tho' I have heard it said that this was all that many or most on Mr. *Whyte's* Side had in View, yet I never heard any of them, nor any in the Parish, nor any in the Presbytery or Synod, ever drop a Word anent this, nor make the Proposal for laying both aside; and tho' it had been proposed, 'tis a Question whether it had not been very inconvenient in their present Situation, for sundry Reasons, wherewith I shall not trouble you.

But to conclude, let the World judge, whether there hath been any just Ground for People to look upon such Ministers and Elders, as have appear'd for Mr. *Douglas* his Settlement at *Portmoak*, as Men who have renounced or acted against their Principle of the Peoples Right to elect their own Pastors, or to look upon Mr. *Douglas* as an Intruder, or to scruple to join in Communion with him, or with such as have voted for his Settlement, or with such as have employed or may employ him to preach, or for any Elder to refuse a Testificate to such as have gone to the Parish of *Portmoak*, because they have been informed of their going to hear him since they went thither. And (which you are desired carefully to advert unto) giving, but not granting, the Presbytery at first, the Synod, and all who have appeared for Mr. *Douglas*

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glas, had been hard and fast in the Wrong; yet the Settlement of *Portmoak* can never be objected against as an Intrusion, seeing the Opposites to this Call did formally fall from their Appeal, giving their Consent to his being settled Minister at *Portmoak*, upon the Conditions formerly mentioned; for by that Deed of theirs it must be constructed by all the World, that *Mr. Douglas had the Consent of all Parties to his Settlement at Portmoak*; and to cry out against this Settlement as a violent Intrusion, is either an Argument of the greatest Weakness, or of something worse. And let the World judge, whether it was true or brotherly for any one, from Place to Place, to affirm, That, tho' such and such Ministers and Elders had appeared for the above Call, yet they knew for certain, that the Call to *Mr. White* was supernumerary by at least 35 Votes.

After writing this *Narrative*, I read it over to these *Elders* of the Parish of *Portmoak* whose Names are hereto subjoined; who, after hearing thereof, declared they were willing to subscribe, and actually subscribed, as follows;

“ The above Narrative of the late Settlement of
 “ the Parish of *Portmoak* having been read over
 “ in our Hearing; we undersubscribing Elders of the
 “ said Parish do hereby declare, That, to the best
 “ of our Knowledge, it is a just, true and fair Representation thereof.

ALEX. WILSON Elder,
 ROB. OLIPHANT Elder,
 ANDREW WYLLIE Elder,
 WILL. POTTIE Elder,
 GEORGE PITTLLO Elder,
 ADAM LOW Elder.

Kinglassie, April 1.
 1736.

When formerly I had Thoughts of publishing an Account of the above Settlement, for informing People who were impressed with its being a violent In-

Intrusion; Some told me, It would be altogether in vain to think of convincing the Generality of such as had taken Offence: For tho' I should never so clearly demonstrate the Goodness of Mr. Douglas his Call, yet but a few Words or Sentences from such as have opposed his Settlement, without further Enquiry, would be enough to make them charge all that should be said with Falshood. But hoping, whatever others may think or talk, yet you will impartially weigh what hath been advanced; and, leaving you to dispose of the above *Narrative*, publishing it or not, as you think meet, I am,

Sir,

Your, &c.

JO. CURRIE.



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A short Account of the last Settlement of the Parish of *Leslie*.

S I R,
WHEREAS you likewise desire to know the State of the last Settlement of the Parish of *Leslie*, in regard you are informed my being present at that Ordination hath also been much talked of by some, as if it had been a Renouncing of my Principle of the Peoples Right to chuse their Pastors; seeing, say the Spreaders of that Calumny, *The Candidate he was settled upon the Footing of a bare Presentation, and over the Belly of that Congregation.*

Now, in Answer to yours upon this Head; for my own Vindication, and the Vindication of the Presbytery of *Kirkaldy* in this particular Affair, I do affirm, That the *Father of Lies* he could not utter a greater Falshood than to say, *That the Candidate was settled upon a bare Presentation*; yea, or but to say, That the *Presentation* had ever the least Weight with the Presbytery in that Settlement, or, if I be not misinformed, that ever the *Presentation* was designed to influence that Election in the least. And, to give a true State of that Affair in as few Words as possible; The Parish of *Leslie*, after hearing the Candidate, being consulted by the Elders, they did unanimously (if it was not two or three Heads of Families at most) agree, that they should petition, as actually they petitioned, the Presbytery for a Moderation to the Candidate who was settled, and for a Moderation to him only; and this before there was the least Word of a *Presentation* to be offered to him. When this Petition, to which the Parish had agreed, was presented

to the Presbytery by some of the Elders, in Presence of a good Number of that People, it was indeed surprising to them, when that same Day there was a Presentation, with a Letter of Acceptance, presented to the Presbytery; But, had the Presbytery any Regard to that Presentation? No; the Presbytery had neither less nor more Regard to it: Yea, so far from this, that tho' they had all Regard to the noble Person concerned, yet they had never shown so much Regard unto that Presentation as to give it a bare Reading, more than they had formerly given to a Presentation which was given by another Patron, had not a Member again and again vehemently urged the Reading of the Candidate's Letter of Acceptance; and seeing he would have that Letter read, the Presbytery told him, they could not read the one, unless they read the other also: And that bare Reading of the Presentation was all the Regard ever was had unto it.

The Presentation was given only for preserving what they call the *Patron's Right*; and there could be no other End in it but this, seeing, before the giving thereof, the Parish had declared so harmoniously for the Candidate: And tho' I was very far from approving of the Candidate's Acceptance, even tho' it was after he knew the Parish had agreed to petition for a Moderation to him in particular; yet, seeing this was the Case of his qualified Acceptance, I thought he was the less censurable. Now, as it was upon the Ground of the Parish of *Leslie* their Petition that the Presbytery granted the Moderation; so when the Moderation came, if the Parish had pleased, they had full Liberty to have retracted, and desired another to be put upon the Leet with him, but not one in the Parish ever moved for this; and, at the Moderation, as all the Heritors, so likewise all the Elders, being in Number fifteen, except two, one of which was absent, after giving their Testimony against Presentations, they voted for him upon the

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the Ground of their former Petition; and all the Heads of Families, except one, they gave, if not their express, yet their tacite Consent to his being settled Minister at *Leslie*. It is true, at the Moderation, to the Number of above Thirty six Heads of Families gave in a Paper to the Moderator of that Meeting, in which they desired Liberty to vote, as they judged it was their Right to have a Vote in the Election of their Minister; but then those Thirty six Persons they designed not to vote for another, nor had they any other Person in their View than the Candidate: And if those or any other Persons were lesed at the Moderation, yet never any of them, nor so much as one Person in that Congregation, nor any from them, ever came to the Presbytery to testify their Dissatisfaction with the Conduct of any at the Moderation; so I thought it my Duty to attend that Ordination, in regard the Candidate had the Congregation's harmonious Call: For, in my Opinion, as I have published to the World, *Search*, Page 203. *The great Evil of Patronages lies in this, that they are a robbing the Christian People of their Right to elect their Pastors,* which cannot be so much as pretended in this Case. Indeed, where a *Presentation* is accepted to influence an Election, and where a Person sticks to a *Presentation*, when the Parish is opposite to him, I take that Man to be a naughty Person, guilty of *crimen ambitus*, and one who seeks to be in the Priest's Office, merely or mainly *that he may eat a Piece of Bread*; and, in my Opinion, it would be sinful to join in his Ordination: But as, for the most Part, from the *Reformation* to 1649. Patronages, by the Laws of the Land, were still in Force in the Church of *Scotland*, tho' she always reckoned them a Grievance, and a notable Grievance they are; yet never any of the strictest Presbyterian Ministers scrupled to join in Ordinations, tho' there was a *Presentation* in the Case, if the Candidate had the Peoples harmonious Call, and

and the Presbytery's Concurrence after Trial and Examination, as it was in this Settlement. And if joining in the above Ordination was in the least a Renouncing of the Peoples Right to elect their Pastors, let the World judge. If the great Mr. *John Livingston* was alive in our Day, surely some among us would have all Freedom to rear his Commission, and materially to vote his Deposition, by refusing to hear him, seeing he did not blush to tell us, as he doth in his *Life*, That, when he was settled at *Ancrum* in 1648, which was in the purest Times of Presbytery, as he had a Call from the Parish of *Ancrum*, and an Invitation from the Presbytery of *Jedburgh*; so also he tells us, That he had a Presentation from the *Earl of Lothian* the Patron.

But, not to insist, As Events are not to be the Rule of our Duty; so I own, tho' a Minister should prove better after Ordination than was expected, this will never justify their Conduct who concurred therewith, if he wanted a fair Call; nor, tho' he should prove worse than was suspected, is that a sufficient Ground to condemn them that concurred with his Ordination when his Call was good. But, in the last Settlement of the Parish of *Leslie* in September 1732 was very far from being in the least a violent Intrusion, whatever Strait that People might be in, engaging them to declare for the Candidate; so I hope never to be left to countenance any Settlement where the People of our Communion, residing in the Parish, are opposite to it. I am,

Sir,

Your, &c.



J. C.

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